Evangelical Christendom

Jan.-Feb., 1927.

Our Eightieth Anniversary

FOR eighty years the World's Evangelical Alliance has been permitted by God to do a world work for the advance of His Kingdom. In days when the fact of Christian Unity was dimly perceived it began its witness. It was founded with the determination to support Christian Union, Religious Liberty, and Evangelisation, and to bring together forces that make for the advancement of the Kingdom of God. Its basis is Truth and Love. It holds to-day as it has ever held the Evangelical Message given to mankind in Holy Scripture. It believes in the right of free access to the Throne of Grace, emphasises the right and duty of private judgment in the interpretation of the Mind of God as revealed in His Word, stands irrevocably for the Deity of our Lord Jesus Christ and His Atoning death on the Cross, and is ready to undertake any call that its resources permit in furtherance of the Truth it holds in the spirit of Christian Love. The world bears testimony to its work during the Week of Prayer. Europe to-day acknowledges its debt to the Alliance for its religious "toleration" which has been won by years of patient service.

The great united Meetings in the Queen's Hall during the period of the Great War proved its unique position as a Central Organisation. More recently similar Meetings in Defence of Sunday Observance and against Bolshevism as an æsthetic as well as a revolutionary movement afforded a rallying centre which deeply influenced public opinion. And the two great demonstrations in the Royal Albert Hall (1925-26) on The Reformation accomplished a work that is still exercising considerable driving power in the Churches, and led the way in uniting all Evangelical forces against the Anglo-Catholic movement to Romanise the National Church and to attempt to undo our great Protestant heritage of the Reformation. No other existing agency could have done what the Alliance has accomplished, and in the immediate future new tasks must be faced and sacrifices made for the preservation of the Truth we have received as a Trust from God. The Appeal for £10,000 is to enable the Council to make use of the many openings that must now pass our doors, and to prevent default in action through lack of the necessary resources in money. We are certain that all gifts now laid on the altar will be gifts to God, and of the greatest value at the present crisis. Ritualism and Rationalism, both rooted in material conceptions of God and His work, threaten the Faith of the Gospel. We must be ready to repel them, and what is even more important, to build up God's people in their most holy faith by teaching and manifesting the essential unity of His Family—the Church purchased with the Blood of Jesus Christ His Son. That Church is founded upon a rock, "and that Rock is Christ."

Notes.

Universal Week of Prayer.—We might fill an entire issue of EVANGELICAL CHRISTENDOM with extracts from reports daily coming to hand concerning the observance of the Week of Prayer at home and abroad. This is our Eightieth Anniversary, and Thanksgiving year, and the hope expressed that the 1927 Universal Week of Prayer might be the best of all has been abundantly fulfilled. As we trace through the history of the past eighty observances, the labour of organisation, for not a single year has been missed, the widespread co-operation, which is ever extending, and the results, as far as they can be known on earth, we feel that all our readers will agree that in this one department of its work the World's Evangelical Alliance shows cause for its call to a year of Thanksgiving.

The London Meetings.—We notice that a Press representative remarks upon "the ingenious plan whereby the London meetings were held in succession at six different centres," the headquarters of Missionary and other Societies whose Committees gladly gave hospitality to the Alliance as a central organisation manifesting Christian Unity in diversity. The attendances were excellent, the largest gathering being that at the Church Missionary Society's headquarters in Salisbury Square. Best of all, there was seldom if ever a pause during the opportunities provided for extempore Prayer. We have been urged to repeat the experiment next year, and already have assurances from the C.M.S., the Bible Society, the L.M.S. and others that they will gladly welcome the Alliance again.

A Message to China.—The meeting on Thursday, January 6th, when the subject for the day was "Missions" the Rev. C. G. Sparham, of the London Missionary Society, who was on the platform and took part, asked that a resolution of sympathy might be sent to the Christians, Chinese and otherwise, in Hankow. The feeling of the audience was taken, and by a unanimous vote the following message was cabled to Hankow:

> To Bishop Roots, American Mission, Hankow. Christians assembled in London for united prayer for Missions during Universal Week of Prayer, send through you to Christians in Hankow, Chinese and otherwise, sympathy, and the following message, "rejoicing in hope, patient in tribulation, continuing instant in Prayer." Gooch. World's Evangelical Alliance, 19, Russell Square. London.

We should like to give an extended account of other interesting features accompanying the London meetings, for each one seemed to yield its own distinctive impress, dictated either by the topics for the day or the particular surroundings of the meeting. Thus, the gathering in the Moravian Church in Fetter Lane made one feel the reality of being a part of the great host of intercessors, part of which has crossed the flood, and Mr. Fullerton in his address (which will be found on another page) brought the meeting into living touch with Wesley and Whitefield, who in earlier years both prayed and preached in the same building. Perhaps they were unseen visitors to a remarkable gathering! In any case their enthusiasm was present.

Foreign Reports.—Reports from foreign centres are reaching London almost daily. They are all so far full of encouraging details and some of them accompanied by welcome thank-offerings, the gifts of many, who realise the power of Prayer and the value of Christian fellowship. Thus, over £5 comes in two separate gifts from the Greek Christians at Athens. Pastor Longinides writes: For our Churches over here the Week of Prayer has a special sacredness about it, and is looked on by our congregations as a means of rich blessing, and it is really so, when one realises that there are thousands and hundreds of thousands of earnest Christian people praying on the same day and for the same subjects. The meetings have been conducted again alternately in the first and second Greek Evangelical Churches. The presence of the Lord was in the midst. We felt it so when we saw two or three standing up at the same time to offer prayers of thanksgiving or confession, as well as on behalf of the World's Evangelical Alliance."

EVANGELICAL CHRISTENDOM

中華全國基督教協進會刊行

第十八屆 賽球週聯通告

◀本周星成立於一八四六年▶

期時

民國十五年一月三日至九日

宣傳基督教同盟周定

為賽球週事敬全國同道函

在耶基督受死生所賜的，同證明君父愛。
世界云事，新舊又來。各人個個去做一番
國家，以及個個所做最大的事件，所
化機關。無論何種在今方面的關係中，力量不足；惟依果光。未
論何地，本着基督的精神，無論何的
年又要開始的時候，各人個個必要堅的
服各人的職權，個個個。在今年內，
以後的真光，來所決一切個個的問
國家，以及個個個個要實現基督化的生
代，快快個個。
看門是個各個的盼望。因為宣教事業的
基督的精神和權力，並要普遍的各個，
的事功，所得的回報，都在乎天國的建設，和榮耀
個。個看水陸各處新來個個的
父，必與并居基督門的個個。個

中華全國基督教協進會緊啓

附開項的辦法

（一）請本全國基督教各教會個個，於本個個
於在聖會的時候，并一致採用本年內提出之主日證
的各個與個。

（二）請本全國各地基督個個，務求個舉行個
個所廿三個中華全國基督教協進會，以便彙報告於基督基督教
會。

UNIVERSAL WEEK OF PRAYER, 1927

Front page of the Chinese translation of the universal letter of invitation and the topics for Prayer.

EVANGELICAL CHRISTENDOM

祈禱週間

祈禱週間表（訳に非ず）大正十六年（自一月二日（日曜日）至一月八日（土曜日））

UNIVERSAL WEEK OF PRAYER, 1927

Front page of the Japanese translation of the universal letter of invitation and the topics for Prayer.

We often wish it was possible for all who participate in the Week of Prayer to hold in their hands some at least of the foreign editions of the letter of invitation and the daily topics for Prayer. Perhaps we may yet achieve an international publication giving some of the numerous translations which reach our office. Two are of special interest at the present moment, the Chinese and Japanese. Of the former no less than 100,000 are circulated, and of the latter some 30,000. We have had the front pages of these two editions reproduced in order that our readers may the better realise the care which is taken to provide for each country a literal translation of the universal invitation and topics for the Week of Prayer.

The General Secretary at 2 L.O.—The invitation to the General Secretary to give the address at the usual Sunday evening studio service at 2 L.O. on January 2nd, provided an opportunity to emphasise the Week of Prayer, and greatly helped to make it more widely known. Mr. Gooch has received some appreciative and interesting letters, including one from a Pastor in the Alps of Dauphiné, who writes:

> I greatly enjoyed your address by wireless on Sunday, Jan. 2nd. I am living in a lonely little village in the Alps of Dauphiné, but it seemed to me you were speaking in my study. I have never felt so strongly as at this moment the unity of the Christian people throughout the world as your address was reaching millions of listeners.

The French Branch.—Speaking of France, our readers will be interested to know that the Alliance Evangelique Francaise, the French Branch of the World's Evangelical Alliance, of which M. le Pasteur Andre Monod is Secretary, is making splendid progress. Writing on January 5th, Pastor Monod informs us that more than thirty different meetings were organised in Paris, and the immediate vicinity during the Universal Week of Prayer, including a general meeting on Monday, Jan. 3rd, presided over by Pastor Christol, in the Hall of the English Wesleyan Church, a Kabyle meeting, a Salvation Army meeting, a meeting in the Reformed Church of L'Etoile, and a special Missionary gathering. Alsace has also been brought into the Week of Prayer this year, a special translation of the daily topics in German being provided and circulated.

The Rest of the "Notes."—A great deal of interesting matter is held over owing to the crowded state of other pages and our inability to increase them. This issue of EVANGELICAL CHRISTENDOM numbers thirty-two pages. We give the following information in brief:

Despite what the newspapers termed a "freak" fog there was a fair attendance at the Missionary Reunion on January 10th, when the Wesleyan Methodist Missionary Society was represented by the Rev. C. W. Andrews, one of the Home Secretaries, and the Rev. Frank Uttley, both of whom spoke on the work of Missions in Central and South America.

The next Missionary Reunion, on February 17th at 3 p.m. will be of tremendous interest. Subject, "Missions: The Fellowship of the Gospel." Speaker, Rev. W. Y. Fullerton. (See Note on page 27.)

Bishop Moule, of Western China, writes: "May I congratulate you very warmly on the splendid demonstrations you have been organising. They have been very cheering."

A splendid Report (1926) comes from the Liverpool Auxiliary through our valued friend and Vice-President Mr. T. A. Leigh. The new President (1927) is Canon E. W. Mowll, of Southport. The Liverpool Annual Meetings will take place at the Church House on Thursday, February 10th, at 3.30 and 7.30 p.m. Speakers: Rev. W. Y. Fullerton, Ven. Archdeacon Howson, and others.

As we go to press we have excellent news from Mr. and Mrs. Podin (Esthonia). Please pray for them and all their loving service for Christ, in the Prison-houses and elsewhere.

The General Secretary is expecting during this year to pay visits to Northern Capitals of Europe, and to include Poland and Esthonia, also to Southern Europe, including Transylvania. He will be glad to hear from any in these parts able to facilitate his visit, the dates for which are being considered.

A report is current that all Protestant religious worship in Spain has been stopped. This is not true. Having regard to circumstances things are normal. The Spanish Evangelical Alliance is in close touch with the British Organisation, and all possible attention and help is being given where there is particular persecution at the present time.

Enclosing a subscription of £10 10s. a friend writes (from Weybridge) "it is in appreciation of the faithful witness of the Alliance to the Truth of the Word of God, and of its services against Romish aggression at home and abroad." The Alliance has maintained consistent testimony and work on these lines for eighty years. Have you sent your Thanksgiving gift to the "80th Anniversary Thanksgiving Fund?"

Pentecost and Missions*

By Rev. W. WILSON CASH, D.S.O.

(General Secretary, Church Missionary Society)

I WENT through the subjects here for the day, the subjects for prayer, and then my mind went to the great task of world evangelisation, the great problem of open doors in India, the mass movement in Africa, and the great call from the non-Christian world for the living Gospel of our Saviour. Then I began to think of the means at home and what the prospects are of the Church in our generation ever being able to rise to this task at all. When you come to think of it, God has thrown wide open every door almost the world over, and given unique opportunities to His Church to go forth and win the world for Him. He has given us that call and given us His promise of the Spirit to guide us in the doing of it.

A POWERLESS CHURCH

But the Church is powerless to-day to rise to the God-given task, powerless to enter doors, powerless to meet the situation. We go on our knees before God in penitence and prayer and tears because we cannot meet the situation, and the whole Church cannot meet it either, and, because of its not being met, the world is perishing for need of the Gospel of Christ. You and I as members of the Church of God are not meeting that situation. We ask ourselves before God to-day: Is there nothing that we can do, when we gather in united prayer like this, to meet that situation?

When I came to that stage in my thinking, my thoughts went to those ten days when the disciples met in prayer. They spent ten days in retreat after the Resurrection; they waited and they prayed, and then the Holy Ghost came. Try and think what happened in those ten days; because if we could know what happened in those ten days, and if we could get into the spiritual condition that those men got into in those ten days, then surely we should see the same result. So we want to try and think what happened in those ten days.

THE DYNAMIC OF THE GOSPEL

Go back a little further. They had denied their Lord at the Cross, forsaken Him and fled in time of trial. They had lost their faith because they thought that Calvary was the end of all things, instead of a great triumph. The day of Resurrection brought them back. But they were beset with many doubts and difficulties and fears. But at the end of these ten days, when the Holy Spirit had purified their lives and melted them into unity, they were able to face the Pagan world. I think one thing which comes to us to-day is this: that before we are going to know the power of the Holy Spirit we have got to know the purifying and cleansing of the Holy Ghost right through our Churches and through our own individual lives. During those ten days they learned to focus the Christian message aright. They were commissioned to preach the Gospel of Christ to all the world; they had to go forth and carry that message into the problems which the world had, and to lay the foundation upon which you and I are building to-day. In those ten days God was educating them: He was showing them that the Gospel of Christ, preached faithfully, is the power of God. In those days of prayer there came to them the realisation of the tremendous dynamic in the Gospel; and that carried them forward afterwards. In those ten days surely their spiritual vision was opened, and they not only were melted into unity amongst one another, but they entered into a new unity with their Lord and into a new fellowship with God. God became an intense reality; Christ, veiled from human sight, was far more real to them than when He was standing at their side at the Lake of Galilee.

POWER FROM ON HIGH

When they went through those ten days of purifying and melting and praying and

* Address given at the C.M.S. House during the Universal Week of Prayer on Thursday, January 6th, 1927.

repenting, there could only be one natural result, and that was: the coming of the Holy Ghost. When they had fulfilled those conditions the Holy Ghost came at Pentecost. We have no ground to look upon that as an old-fashioned event that cannot be repeated. We are living at a day when it has got to be repeated. If it is not repeated, the Church will die; it cannot face the situation. We want a new baptism of the Holy Ghost. That is where we are at to-day. But we take courage. We are not going to be discouraged because we have got a situation that we cannot possibly face. Why? Look at what happened at the Evangelical Revival, out of which most of the great Missionary Societies of to-day sprang. There was Bishop Butler who was offered the Archbishopric of Canterbury. He was sitting in his study wondering what he should do, and he penned a letter in which he refused the Primacy because it was "too late to save the Church of Christ." While he was doing that John Wesley was beginning to preach the everlasting Gospel, and appealing to the hearts and consciences of men and asking them to come to the Saviour. That Evangelical Revival did far more to save England than one thousand Bishop Butlers, because Wesley had the vision and the power. Through stage after stage in history it has always been the same. God has raised up men of power to proclaim that Gospel, and it has simply broken men's hearts. The same happened when Moody came. You will find in this country that some of the greatest Christian men in the last fifty years were Moody's converts. I have gone all over this country, to the great centres, and have seen leading Christian men who were converted under D. L. Moody. Moody helped to save England in his day.

WORLD CALL FOR SPIRITUAL REVIVAL

You and I are coming to the same situation; we are coming to see that if we are going to do anything for our land—that which is described in our cycle for this week as brotherhood among the nations and through every nation—then we have to face up to the situation. Unless we are bowed before God, how can we draw spiritual fullness down? You take the great mass movement in India. We want one here, and unless we get it we are not going to meet the situation abroad. I feel that one thing that burdens the heart more than anything else in these days is this overwhelming sense of a need of new power in my life, a new power in all our lives, for the coming of the Holy Ghost to us, that we may be able to go forth and really stir this land—not stir it just by tickling people's fancies with missionary stories, or by great appeals for money and sacrifice, but stir it by individual heart conversion of men to God. That is what I mean, that is what we are going for, that is what we mean to do, and we are going to do it. Not by means of a great army of preachers will it be brought about. We are going to have it when God lays upon you and upon all of us this burden of prayer, and we go on praying until this thing comes. What we need to-day are apostles of prayer, men and women so burdened with this need that night and day they will pray, and pray, and we will receive a new infilling of the Holy Ghost for the salvation of this and other lands. *"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."*

NO EAST OR WEST

In Christ there is no East or West,
In Him no South or North,
But one great fellowship of Love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find,
His service is the golden cord
Close binding all mankind.

Join hands then, Brothers of the Faith,
Whate'er your race may be!
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him,
Throughout the whole wide earth.

JOHN OXENHAM.

(Reprinted by permission)

Prayer and the Civil Power*

By Rev. W. Y. FULLERTON

We are meeting to-day in some sort, in the very centre of the world; we are in a place that is manifestly a better home for an Evangelical Alliance prayer meeting than any other place we can imagine. Where we are to-day is holy ground. We are in one of the oldest places of worship in the City of London. We are in a church that escaped the Fire of London. We are in a church where the first public announcement of the death of Queen Anne was made, and that spelt liberty to the Christian Church at that time. We are in a church that was, first of all, Presbyterian, and then, after the Fire of London, Episcopalian. Dr. Thomas Goodwin used to preach here, that great prophet and preacher. Richard Baxter preached here for a series of week evenings. The Baptists had this place for a little while, and Caleb Morris, referred to in the Autobiography of Mark Rutherford, preached here; then it became Congregational; and in 1742 the Moravians came to it. If there is any better Evangelical Alliance in the world than that, I have yet to hear about it. Here we are, with Evangelical sympathies, in a place where Evangelical people of all sorts have worshipped.

"THE FETTER LANE SOCIETY"

Just before the Moravians as a body had this place, there was a Society met here, gathered together, I believe, by Peter Böhler, who himself was a Moravian, and to whom Wesley has acknowledged that he owed a great deal. The members of the Society included John Wesley, Charles Wesley, George Whitefield, and quite a number of others. I turned up John Wesley's *Journal* last night, one of the most wonderful books in the world. I always take a volume of it with me on holiday to counteract the frivolities that surround the holiday time. On January 1st, 1739, he names six men, including his brother Charles and George Whitefield. They came here in this place—not perhaps on these boards, I don't know about that—but certainly on this spot, and he says these six "were present at our Love Feast in Fetter Lane, with about sixty of our brethren. About three in the morning as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered from the awe and amazement at the presence of His Majesty"—oh, that we had something like that before Him to-day!—"we broke out with one voice, 'We praise Thee, O God; we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father everlasting.'" And so here, where you are sitting, John Wesley lay on the floor at three in the morning, struck down before the presence of His Majesty. Did I not say truly that the spot where we are assembled is holy ground?

John Wesley did not continue in that Society because of doctrinal differences. Again I turned up a page of Wesley's *Journal*, and I think you will be interested in it. "Sunday, July 20, 1740." After debate for previous days, "in the evening I went to the Love Feast at Fetter Lane, at the conclusion of which, having said nothing till then, I read a paper." And he tells us what the topics were. "Nothing now remains but that I should give you up to God. You that are of the same judgment, follow me. I then, without saying any more, withdrew, as did eighteen or nineteen of the Society." That was the beginning of the Wesleyan Methodist Church. You would notice that amongst the denominations which I mentioned as having a place here, there was no Wesleyan Methodist, because that body was non-existent at that time. But from this place the Wesleyan Methodist Church sprang up. So again I think we may say this is a very fitting place for an Evangelical Alliance.

THE UNITAS FRATRUM

I want to say something about Prayer, and surely we have no better example of prayer than we have in the Moravian Church. Do you know of that great happening which

* Address given during Universal Week of Prayer at the Moravian Church House, Fetter Lane, London, on Wednesday, January 5th, 1927: Right Rev. Bishop Ward presiding.

came on August 13th, 1727? There were differences amongst the brethren, and they began to study the First Epistle of John. Then on Sunday they went down to Herrnhut for the Communion of the Lord's Supper, and suddenly they were thrilled with an emotion that passed through the whole congregation. It was like that earlier experience before His Majesty in this place. Everybody felt it, Christian David felt it, Pastor Rothe felt it, Zinzendorf felt it, and all the others who were present. They turned to each other, and said, "What is this? This is the Holy Spirit, the Spirit that guided our fathers in the ancient days; this is the Spirit of Pentecost." There were no differences amongst the Unitas Fratrum after that; they were one. When they beheld what had happened that day they said, "We learned to love, to love each other, and to love Christ." Our chairman read the passage, "This is My commandment, that ye love one another." That is the way to learn to love, when we have the Spirit of love largely poured out upon us, when we feel awe and amazement at the presence of His Majesty.

You say, "What has that to do with prayer?" This. As a result of that experience they started the longest prayer in the world. How long do you think it continued? Over one hundred years without cessation. I am quoting a bit of history. In relays they kept on praying night and day for over one hundred years.

PRAYER AND THE CIVIL POWER

We now come to the important topic that we have for to-day, about Nations and Rulers. I think we should recognise that God makes nations, that nations are not arbitrary things, that there are such things as nations according to God's ordaining. In Deut. xxxii. 8, we read: "When the Most High divided the nations He divided them according to the number of the tribes of Israel." There was a Greek version of the Old Testament as well as a Hebrew, and the apostle Paul generally used the Greek one, the Septuagint, which translates that verse thus: "When the Most High divided to the nations their inheritance He set the bounds of the people according to the angels of God"—not according to the number of the tribes of Israel—"but He Himself took up His abode in Israel." It is a very high idea of what God did for the world. As we see the nations with their various characteristics, we may say that God had something to do in dividing them one from another, in order by-and-by to unite them; just as He definitely divided man from woman in order more fully to unite them by-and-by. The nations are ordained of God.

Every nation ought therefore to be proud of its own nationality; I think it is quite justifiable for a nation to be proud of the characteristics that distinguish it. For instance, I may be proud that I am an Irishman. Probably you are glad you are not. But we may all be glad that we are Britons. Every nation may thank God and use its nationality for Him. That is the great thing, that we should use our strength and glory—the nations of the earth are to bring their glory and honour into the new Jerusalem, not weakness and disgrace. Then, as a nation, surely we should seek to do God's will. More and more we are learning that as individuals and Churches we should serve God. But the law of God is also to be applied to the nation. Jesus our Lord, in His ineffable majesty, is to rule over nation and Church and individual. There is a passage in Amos very significant in this connection. In the seventh verse of the last chapter it says: "Are ye not as the children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor? and the Syrians from Kir?" God was interested in all these peoples. Isaiah voices it when he says: "Blessed be Egypt, My people, Assyria the work of My hands, and Israel My inheritance." The Lord not only took care of Israel, but of all the peoples. You remember the Psalm that says: "I will make mention of Rahab and Babylon as them that know Me; behold Philistia and Tyre, with Ethiopia—this man was born there." And as God recognised the nations in the olden time He has taken account of the nations to-day, and is leading them. He has His purpose for them which He will surely fulfil.

PRAYER TRANSCENDS POLITICS

God appoints rulers, or allows them to be appointed. As we are told in Romans xiii. and vi., they are God's public ministers. When the apostle wrote his first letter to Timothy he charged him he was to pray for kings and rulers, and he did that when Nero

was reigning. However bad a ruler may be it is the duty of Christian people to pray for him. With all our political sympathies—and I have no doubt that every political shade of feeling is represented here to-day—I wonder now, amidst the criticism of our leaders, do we pray for them? Do you pray for Mr. Baldwin, for Sir Wm. Joynson Hicks, for Mr. Lloyd George, for Mr. Ramsay Macdonald? Of course, we all pray for our King and Queen, and thank God that we have such an example set in high and Royal places. I think there is another man we should pray for—Mussolini. He needs it badly, for he stands in a very difficult place. The chairman referred to Turkey, and Mustapha Kemal needs our prayers. Whatever these men are individually they are in places of high position and effect the destiny of men. There never was a country that needed prayer more at this moment than China in its birth pangs; and we may believe that in answer to prayer God will work out some great purpose, that Jesus Christ will come over the stormy water, and say "Peace, be still." We know that He is going to judge the nations by-and-by (Matt. xxv. is the judgment chapter of the nations), that the nations are to bring their glory and honour into the city, that "the nations of them that are saved shall walk in the light" of that great city when it shall come down from heaven amongst men.

Many prayers have already gone up to-day for Christ's glorious epiphany. Probably we shall all be surprised when He comes. What Miss Havergal says on the subject is the best (of course it would be a woman who would say the best thing): "When Christ comes there will not be any of us able to point a finger at any other of us, and say, 'I told you so.'" It will be so very much more magnificent than any of us can imagine.

And so, in this place where God has so greatly manifested Himself in former days, and with such a record of answered prayer, we shall be encouraged to pray; and as we are in the Moravian Church by the very fact that in Britain it bears a Continental name may we join together in holding up Europe before God; then America, and Asia, and Africa, and the Islands of the Sea!

Common Prayer.

"Ye also, helping together by Prayer."
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For all the fellowship and co-operation manifest throughout the Universal Week of Prayer, at home and abroad.

That the Church is awakening to the fact that apart from Prayer it is helpless to fulfil its tasks.

That the world reveals evidences of soul-hunger, manifest through the newspaper Press and other mouthpieces discussing religious values.

LET US PRAY—

That the answer to this soul-hunger may be a new work of God in the lifting up of Jesus Christ in the power of the Holy Spirit.

For a more intensive Evangelism during this new year 1927.

For all agents and representatives of the World's Evangelical Alliance, at home and abroad.

That the 90th Anniversary Thanksgiving Fund may be successful.

FOR CHINA.

For all Missionaries in China, that they and their families may be protected from harm; that they may all be guided in this time of perplexity, and be given all needed courage, faith and patience.

That the Governments of British and Foreign Powers in their respective relations with China may be guided by God into right and wise action, and that if it please God war may be averted. Pray also for the overthrow of Bolshevism in China and elsewhere.

Do We Need a New Evangelism?

By Rev. JOHN SHEARER

(In The Record of Christian Work)

A deepened interest in evangelism is one of the most cheering facts of our time. It is doubtless in part a reflex blessing of missionary enterprise in the foreign field. The eye that can see the whitened harvest abroad is quick to note the need and promise of the homeland. But chiefly it springs from a growing sense of the desperate plight of our so called "Christendom." The foolish hopes inspired by "the war that would end war" are now all dispelled. Instead of killing out our evils, the war has ripened every form of human corruption. Instead of bringing us, as through iron gates, into a peaceful millennium, it has brought civilisation itself to the verge of ruin.

As a national restraint of evil, religion is now discarded or greatly weakened. In Russia, government is openly based on the denial of God, and the disruptive force of atheistic Communism is felt in every land. Perhaps the most portentous fact we note amongst ourselves is that the Bible is read less than at any time since the Reformation. Children are growing up around us in dense spiritual darkness, while pleasure is passionately sought as the end of life by the multitude of our young people, and the sabbath is spent in its feverish and wasting pursuit.

The time was, not so long since, when words like these would have been regarded as the pessimistic utterances of some dolorous Jeremiah. But the facts are now so patent that even our pre-war optimists speak with apprehension, and by the terrible need of the hour we have been driven back upon the great rock-fastness of the everlasting gospel. The conviction deepens that in the Evangel of Christ is our only hope, and that we need above all things to-day a Divinely-inspired evangelism.

But what exactly is this wonderful Gospel that is humanity's one hope, and how shall we best present it to our fellow men?

Many affirm, eagerly and insistently, that we need a new evangelism, one that is new not simply in the fresh earnestness and manner of its utterance, but in the content of its message. What then is this new evangel, so ardently advocated and already widely proclaimed?

It is not clearly defined by its exponents. Indeed, it is objected against the old evangel that its weakness is in its rigidity, that its terms are hard and fast, and that the nebulous content of the new evangel is its strength,—that while the old Gospel would smite down the enemies of the Lord as with a sharp sword, the new Gospel steals upon them like a cloud, and envelops and captures them before they can offer resistance.

POINTS OF DOCTRINE

The main outlines of the modern gospel, however, can be discerned and described. It may be said that it broadens out and smoothes down the great facts and verities of the old Evangel. The Gospel of our fathers gives great prominence to the three R's,—Ruin, Redemption, Regeneration. While professedly holding these, the new evangel presents them in such a form that their vital content is quite extracted from them, and only the empty shell of a gospel remains.

Man's ruin is hopeless, entirely beyond his own remedy. Sin is an inveterate disease of the heart. The inmost springs of man's life are corrupted by it, and the virus has spread through every part of his nature as a physical, mental, moral and spiritual being. But it is widely taught to-day that sin is, in its essence, an aberration of the mind rather than a malignant Satanic twist of the will, that it is an erring foot rather than a defiant, uplifted hand, that it is an excrescence, an evil thing that has attached itself to the surface of our moral being, but not a deep-seated cancer that has changed into its own monstrous and horrible nature the substance of our life.

In harmony with its light view of sin, the new evangel teaches that what man needs to restore his soul is the true knowledge of God. The root of his trouble is his false

view of God. If we can only correct that, we shall release the restrained powers of his being, and like a giant from sleep, man will rise and cast off the foul bonds that encompass him. Light is what man needs. Let the true light shine, and he will respond to it, for he is yet a child of God, a true son of the light, though now he walks in darkness, led astray by deceitful sin. It follows that for the deliverance of man there is no clamant need of Christ and His Cross.

Here we come to the great and eternal divergence of the two gospels.

The new evangel is bloodless. Since man though erring, is still the child of God, he needs only a moving manifestation of the Divine love to bring him back. This is provided in the gracious and beautiful life of Christ, and the modern gospel can be preached without a reference to the cross. Indeed, the Cross is regarded as an anti-climax, a most unfortunate and disconcerting end to a lovely tale. Such is the commanding power of the Cross, however, that even our new evangelist cannot evade it altogether, and the effort is made to incorporate it. Christ knew, it is taught that if He persisted in His message of Divine love men in their blind ignorance would slay Him, but He deliberately chose the cross, knowing that when men reflected on their awful deed their hearts would be pierced with penitence.

Such is the new evangel. It has contrived to adopt all the great terms of the old message of Salvation, but is has poured out their meaning and substituted totally different conceptions. Atonement, for the new evangelist, means simply the reconciliation of man to God. Of the reconciliation of a holy God to sinful man by the finished work of the Cross he knows nothing. Yea, he vehemently denies the need of such a reconciliation! He scouts as a puerile, pagan, and most unworthy conception the penal character of Our Lord's sufferings. The doctrine of substitutionary, expiatory sacrifice, which is the fibre of the Bible, he utterly discards. He shuns the blood of Atonement. Cowper's hymn, breathing the inmost spirit of the cross, "There is a fountain filled with blood," he would expunge from our hymn books!

Now such a misreading and misrepresentation of the Cross means the misreading and misrepresentation of every doctrine of the faith, of every fact of Redemption. If Christ did not bear our sins and suffer their doom, if He did not put away sin by the sacrifice of Himself, then the sin is not that heinous thing that our fathers believed it to be. It is a terrible mistake, it is a woeful blunder, but it is not a capital crime. It may even be, on this showing, a necessity in the moral evolution of a race, and the new evangel is readily woven into the evolutionary philosophy that is so popular to-day.

Again, if Our Lord did not endure the hiding of the Father's face when our sin was upon Him, then God's fatherhood has not that awful aspect which our fathers believed it to have, and which is but the other side of its infinite tenderness, the holiness of His love. Then we may preach the fatherhood of God, in a way that is quite unwarranted by Scripture, and ignore the solemn New Testament doctrine that true sonship is only ours through faith in Christ Jesus. Then, too, we may readily substitute for the call to repentance and faith a call to service in the Kingdom of God.

Again, if Christ did not suffer as the Lamb of God, slain from the foundation of the world, if He did not by His death avert the stroke of judgment, but suffered simply as a martyr at our hands, then man may save himself, and the sovereignty of grace can have no place in our creed.

And, once more, if Christ was not made sin for us, if He did not drink for us a cup of holy wrath, infinite in its bitterness, then the rejection of the Gospel cannot leave the soul in irremediable ruin. There is indeed ground for that "eternal hope" which eliminates perdition. In a word, the new evangel by subverting the Cross subverts the whole edifice of Christian Truth.

THE PERSON OF CHRIST

The new evangel would seem to make much of the person of Christ. What matters, it cries, though we do not accept this or that doctrine of the Cross if we accept Him? Is not this the essential thing, that the soul be brought into living contact with the personal Christ? There is here a subtle evasion of the Truth as it is in Jesus. Christ

can never be dissociated from His Cross. A Christ however lovely, who did not die for our sins upon the Cross, is not the Christ of the New Testament Gospel. It is, indeed, only through the Cross that we know the real person of Christ. If we ask ourselves, What is Christ? our heart immediately answers, He is that blessed one, the Son of God, who took our place as condemned hopeless sinners, and delivered us from our sins by the sacrifice of Himself. The simple believer, untainted by vain philosophy, leaps at once to the Cross in his thought of Christ. We begin, then with the Cross and our Lord's earthly life, and we view all things from this standpoint. But the new evangel does not begin with the Cross. It begins with the beautiful man of Galilee, and ignoring the Cross, creates for itself a lovely but fictitious figure, the "Jesus of history," more human than divine. Then, keeping this figure in view, the new evangel turns to the Cross and proceeds to interpret it in its own artificial light. Is it a wonder that in this unreal light the more awful aspect of the Cross is never discerned and that in place of its stern glory a soft and dreamy splendour is alone to be seen? In a word the Christ of the new evangelist is his own creation, and can never save. A contact that vitalizes dying men must be with the person of Him who died for our sins and rose again for our justification.

WHAT ABOUT REVIVAL?

The new evangelism aims at a revival of religion, but it bids us beware of expecting an old-time revival. It points to the varied forms of revival in past days, and would prepare us for a totally new kind in our own day.

Now, if we carefully study the wondrous story of Divine awakening, no fact will impress us more than this: amid all the variety of form there is a marvellous unity in the doctrine of revival. In every true revival exactly the same type of doctrine emerges, and it is the doctrine of the old evangel, of the three R's: it is the doctrine of God's redeeming love in Christ, the doctrine of the bleeding Lamb of Calvary, of the absolute impotence of man, of the unspeakable vileness of sin, of the reality of the divine holiness, of the certainty of future judgment, of the glory of sovereign grace. These are the doctrines that are unceasingly presented by the true evangelist and that make the heart and substance of his message.

The spirit of revival is never found apart from this line of redemptive Truth. The fire is never found apart from the blood. Revival as the fruit of the false evangel there never has been, there never will be.

But though we need no new evangel, which can only be, as Paul assures us, an accursed thing, may we not have a new evangelism?

The story of revival assures us that we may. For revival is at once old, yet ever new. The true evangelist is ever seeking out new ways of reaching men. Just because this message is true to the deepest needs of man which never change, he can make the freest use of the many changing forms of his outer life. The spirit of love is inventive; its heavenly craft is ever planning some new and unexpected approach to the citadel of Mansoul. All revivals have the same message, but every revival has its own song.

Still it is true that as there is one never-changing evangel, so there is one form of evangelism which must never cease. Personal evangelism, the proclamation of the Gospel by the individual to the individual, is a great need of this as of every time. It cannot be too strongly insisted that this work of evangelism is for all, and it is possible to all. Evangelism is simply the telling of good news, and it is marvellous how swiftly the most reserved and reticent of men and women recover the gift of fluent speech when they have a bit of really good news to tell a neighbour. The best news in the world, the freshest and most amazing fact when it is rightly told and apprehended, is that God gave His Son to die for our sins upon the Cross: and if the heart is filled with the joy and wonder of this evangel it will immediately find its way to our lips. Thus, before he is aware of it the happy convert has become an evangelist. Among the first and most fruitful of evangelists was a woman who one day ran into a little city of Samaria with streaming eyes and shining face and told the first person she met, and the next, and the next, of the Saviour she had found.

The Roman Church and the Civil Power

By J. W. POYNTER

In England at the present time Roman Catholic propaganda is very active. It takes many forms. Lectures are given in public halls; special "evidential missions" to "non-Catholics" form a regular feature of most Roman Catholic churches; special organisations (the Catholic Truth Society, the Guild of Ransom, the Catholic Evidence Guild, the Catholic Missionary Society, the Catholic Guild of Israel, etc.) exist and work zealously for no other object than that of converting Protestants, Jews, freethinkers, or anybody else, to the Roman beliefs. At the same time, every effort is made to extend Roman influence over all possible departments of national life. Political pressure is exerted whenever possible. Roman Catholics devote special attention to the Press. Public processions are a regular feature of London streets during the summer months, the æsthetic and devotional side of the Roman Catholic worship being thus impressed on the eyes and ears of the general public, while at the same time the zeal of Roman Catholics themselves is stimulated. Every Roman Catholic priest is required, in the returns he makes to his bishop, to state the number of converts he has received into the Church during the year, and the sum-total of these receptions is eagerly published in the Roman Catholic press. Moreover, the marriage laws of the Roman Church, by claiming every possible right for the Catholic partner in "mixed marriages," and ignoring any religious rights in the Protestant, tend to increase clerical influence. Furthermore, the various conventual orders of monks and nuns, which are spread up and down the land, are a powerful auxiliary to the "secular clergy." In short, the Roman Catholic Church in this country uses every possible means to increase its power; and by no means without success.

There is, of course, another side to this picture. It is a notorious fact that the Roman Church loses great numbers of adherents by what is called "leakage." After all, England is a Protestant country. Only a minority of Roman Catholics are devotedly zealous; to a majority (leaving the "converts" out of consideration here) their religion is simply that in which they were brought up. Large numbers become indifferent, or even definitely detached from it. Even "mixed marriages," while from one point of view a source of increased influence to the Roman clergy, yet from another are a source of loss. The Church imposes exclusively "Catholic" promises on the partners; but what if those promises are not kept? There is no means (except moral suasion) of enforcing them. On the whole, "mixed marriages" are as much a debit as a credit item in the Church's ledgers. I express merely my own opinion, but I would say that, on the whole, I think the Roman Church is making very little numerical progress (if any) in England. Where it is gaining is in moral and political influence and development of material resources.

THE ROMAN CHURCH AND THE STATE

This article proposes to consider specially the attitude of the Roman Catholic Church towards the Civil Power and religious liberties. It is a subject which is much misunderstood, both by Protestants and by Roman Catholics themselves.

What is the real attitude of the Roman Catholic Church to States and civil authority in general? I repeat, this subject is misunderstood even by Roman Catholics. It is not surprising that such should be the case. The history of Europe for over a thousand years has been full of Papal relations with States; yet in the official Roman Catholic *Catechism of Christian Doctrine* (the well-known "Penny Catechism" which forms the basis of the religious education of Roman Catholics in England, and from which intending converts are instructed) there is not a single definite allusion to the subject, although the book contains 370 questions, many going even into minute and trivial theological matters.

Notwithstanding, however, that the actual teaching of the Church, as to civil authority,

is thus kept in the background, the obedience thereto is implied in the oath taken by every convert to Roman Catholicism—for he or she has to pledge himself or herself ("on these Holy Gospels, which I touch with my hand") to obey "whatsoever the Church shall command me."

When we examine into the actual nature of the teaching of the Roman Catholic Church as to political, or civil authority, we find that it is the same now as in the Middle Ages: namely, that the Papacy is, by right, supreme over States; that no laws are morally valid if the Pope disapproves them; and that toleration of differing religions is wrong. Let us examine into this.

In 1302, Pope Boniface VIII. issued the celebrated Bull *Unam Sanctam*, in which he declared that "there are two swords, the spiritual and the temporal; the first to be wielded *by* the Church, the second *for* the Church; the first by the priest, the second by kings and soldiers at the beck and permission of the priest." (*See* Addis and Arnold, *Catholic Dictionary*, 1917, p. 833). That was 625 years ago.

In 1880 Pope Leo XIII. issued an Encyclical, *Arcanum Divinæ*, in which he said: "Jesus Christ, the Founder of the Church, willed her sacred power to be distinct from the civil power, and each power to be free and unshackled in its own sphere; *with this condition, however* [italics mine],—a condition good for both, and of advantage to all men,—that union and concord should be maintained between them; and that on those questions which are, though in different ways, of common right and authority, the power to which secular matters have been entrusted should happily and becomingly depend on the other power which has in its charge the interests of heaven." He also said (Encyclical *Immortale Dei*, 1885): "The Church's authority is the most exalted of all authority; nor can it be looked upon as inferior to the civil power or anywise dependent thereon." He said, moreover (Encyclical *Sapientiæ Christianæ*, 1890): "If the laws of the State are manifestly at variance with Divine Laws, *containing enactments hurtful to the Church*, or conveying injunctions adverse to the duties imposed by religion; or *if they violate Christ's authority in the person of the Pope*, then indeed it is a duty to resist and a crime to obey" [Italics again mine].

HOW THE TEACHING IS MISUNDERSTOOD

The declarations of Leo were made forty-seven, forty-two and thirty-seven years ago, but they differ in no way from those of Boniface six centuries before. The Pope is supreme judge of laws, religious and civil, none of which are morally valid if he declares them wrong; and he has the right to command citizens to revolt against the laws of their country.

During the General Strike in this country in 1926, Cardinal Bourne issued this declaration: "There is no moral justification for a general strike *of this character*. It is a direct challenge to a *lawfully-constituted* authority. . . . It is, therefore, a sin against the obedience which we owe to God, Who is the source of that authority. . . . All are bound to uphold and assist the Government, which is the *lawfully-constituted* authority of the country."

This declaration was hailed with wide approval by thousands of English people who formerly had thought Rome "dangerous," but who, reading it, said, "How mistaken we were! Why, Rome strongly upholds the Constitution!" There can be little doubt that a good deal of *kudos* was gained by the Roman Catholic Church here out of this incident.

Let us, however, look at the declaration in its true light. I have italicised some phrases in the Cardinal's manifesto. Now, Cardinals do not use words carelessly. They are trained theologians, with trained theological advisers. They use the technical modes of expression in the Church's own sense. Well? Cardinal Bourne said a general strike "*of this character*" is unjustifiable, because it challenges "*lawfully-constituted*" authority. These qualifications are the key to the whole secret.

We have seen that, according to Roman Catholic doctrine, no laws are binding if the Holy See disapproves; and that revolt is a "positive duty" in such cases. It follows, therefore, that no authority is "lawfully-constituted" if it is in conflict with the Pope—or, at best, if he declares it invalid. All the history of Europe for centuries past illustrates this. In our own country monarchs have been declared deposed, and their subjects released from their allegiance, because they resisted the Papacy. At this very day, a "general strike" of the clergy, and incipient rebellion, exist in Mexico under the blessing

of the Pope. I may add that, in the Roman Catholic Church, a solemn new liturgical feast (the Feast of Christ the King) has been instituted for the first Sunday in every October. In the Encyclical founding it, Pope Pius XI. definitely reaffirmed all the Papal theories of supremacy. This was only last year (1926). (See the *Universe* newspaper, October 29th, 1926.) The conclusions so widely drawn, therefore, from Cardinal Bourne's manifesto, are quite mistaken. By the careful qualifications (which I have italicised) in it, His Eminence kept "in reserve" all the Papal claims to challenge civil laws. It is well that this should be realised.

THINGS "CIVIL" AND "RELIGIOUS"

In a well-known Roman Catholic book, *The Question-Box*, by Rev. B. L. Conway (New York and London, 1921), we read (p. 229): "The Pope, as the Universal Pontiff of the Christian Church, does not claim any right to interfere in purely temporal affairs. . . . When in the Middle Ages the Popes were temporal princes, we find Catholic princes and peoples making no scruple in opposing them on merely political lines, while fully acknowledging their supremacy in spirituals."

It is sufficient to reply that, in 1864, Pope Pius IX. issued a *Syllabus of Modern Errors*. One of the propositions he condemned was this: "That the Roman Pontiffs have exceeded the limits of their power, and usurped the rights of princes." In other words, in the cases to which Father Conway refers, the "princes and peoples" must have been wrong and the Popes right! Father Conway himself admits that the result is civil war. The key to the matter is: The Popes claim to be judges as to what is "spiritual" and what "political." They also claim jurisdiction over all matters of "*faith and morals*." Few human affairs do not come under one of those heads!

As to *toleration*. In his Encyclical "On Liberty" (1888), Leo XIII. declared: "Justice and reason themselves forbid the State to be godless, or to act in a godless direction—*i.e.*, to treat the various religions (as men call them) alike, with equal rights and privileges. The profession of one religion being necessary to the State, that one must be professed which alone is true" (that is, of course, Roman Catholicism).

He also said in the same Encyclical: "Although in the abnormal conditions of these times the Church usually acquiesces in certain modern liberties, she does so not as preferring them in themselves, but as judging it expedient to permit them till better times allow her to exercise her own liberty."

(Leo's Encyclicals can be read in English in a little book, *The Pope and the People*, published by the Catholic Truth Society, London).

These facts should be realised in their bearing on Roman teachings concerning civil authority and religious liberty. Limited power to enforce those teachings does not alter their nature.

A LABOUR M.P. ON THE IMPORTANCE OF MISSIONS.

"Looked at from the lowest plane, an industrialised and solely materialistic East spells trouble, destruction, poverty and war on Western civilisation. Upon what lines then is a corrective or preventive to be found? Personally, I know of nothing that will exceed in moral and spiritual influence the message of the missionary, who proclaims an ideal, which alone can counter the gross materialism and attendant dangers following such expansion.

"I grant in advance all the criticism and all the condemnation of organised Christianity, and against individual professing Christians; but in spite of all such defects and failures, the Christian message has afforded some protection and power for the workers of this and other Western nations, and it has not yet been superseded."—*C. G. Ammon, M.P.*

Reunion Notes.

Peace or Conflict

All that concerns the doctrine and practices of the National Church is of vital interest to the whole Christian community. The Church of England represents not only the Nation in its official religious aspect, but is the largest of all the Churches in this land. It is the Mother Church of Nonconformity and all Evangelicals hold its Protestant and Evangelical principles to be essential to the spiritual well-being of the Nation. These principles are contained in the Book of Common Prayer which has not been revised since 1662, when the Revision involved the loss of a valuable section of the English people to the Church. The Bishops have completed their Revision and in a short time the Book will be in the hands of our readers. We do not know its contents. Many prophecies have been made as to the character of the changes and the highest authority says that they are for the most part inaccurate. Bishops have spoken in senses, that we can only consider contradictory, of the suggestions accepted by them and their brethren, and it would be folly to found any argument on specific points that have emerged during the controversies of the past twenty years. Strong feeling exists and bitterness has been caused by the conflict of convictions on possibilities of Revision. One fact cannot be forgotten. The Revision was undertaken to bring to an end lawlessness in the Church and to make the rubrics more elastic. It is undoubtedly true that the lawlessness was on the part of those who for ninety years have been striving to medievalise the teaching and services of the Prayer Book. And the administration of the Bishops has in many instances supported these men in their lawlessness and has promoted them to positions of honour in the Church. Will the Revision make room within the law for what the Prayer Book at present condemns, or will it enact such measures as will make it easy for the Bishops to discipline those who are working for the medievalisation of the Church? On the answer to be given in a few days depends the peace or disunion of the Church of England.

The two Main Points

The Reformation in England centered in the doctrine of the Mass and Roman teaching on the subject. The Church of England definitely and unambiguously made Holy Scripture the test of truth and error in religion. Even the Creeds themselves are accepted on sure warranty of Holy Scripture. They derive their final authority from their agreement with the word of God. The Reformers hold that the doctrine of the Mass by which we mean that at the Holy Communion Service an offering of Christ is represented to God for the sins of man is opposed to the plain teaching of Holy Scripture and a making by man of something which was made once for all on the Cross by our Saviour. On hundreds of Notice Boards "Mass" and "High Mass" are announced as offered in Churches. The Priests wear the medieval vestments of the Church of Rome which are traditionally associated with Roman teaching, and many of the Priests openly declare that they accept the Roman doctrine of the sacrifice of the Mass which, in spite of all casuistry, has been removed from the Service of Holy Communion and is condemned in the Articles of Religion? Will the Alternative Prayer Book assimilate in dress and teaching the service of the Church of England to that of the Church of Rome? This is a vital matter for all Evangelical Protestants. Then associated with the Mass is the doctrine of Transubstantiation which teaches that by the recital of the words of consecration by a validly ordained Priest the substance of Bread and of Wine is changed into the Body and Blood, soul and Divinity of our Lord Jesus Christ. In various forms it is now taught in the Church of England that this, or something analogous to it, occurs by which the Divine Presence is attached to the Bread and Wine, and when located there it is to be adored. Some maintain that the Bread and Wine have really become the Body and Blood of the Saviour—others that He is inseparably united with them and remains with them until they see corruption. And the practice of Reservation implies belief in this, for it assumes that the Reserved Consecrated Ele-

ments have a spiritual efficacy that abides with them through consecration and can be used at any time for purposes of communion. In the most natural way—following the development of the practice of the Church of Rome—it is taught that these reserved elements sacramentally having become the Body and Blood of Christ should be worshipped. And they are so worshipped to-day in hundreds of Churches. This means a return to unreformed doctrine that finds no support in the Church of the Apostles and overthroweth the nature of a Sacrament. Will the Alternative Book permit the practice of Reservation? If it does no matter what safeguards may be passed it will involve adoration and devotions which are alien to the whole Gospel conception of our Faith.

Our Duty Whether we be members of the Church of England or the Nonconforming Churches we are all bound to accept and follow the Faith of the Gospel. We dare not allow, without doing our utmost to prevent it, the continuous sowing of tares in the Gospel field. We are the keepers of the spiritual interests of our brethren in Christ and we cannot avoid the responsibility of doing all in our power to preserve Truth in the National Church in which we have a definite share. We ask all our readers to examine carefully for themselves the proposals that will be made. The Press will give account of them even for those who do not obtain the Alternative Book. To accept what Bishops say because they are Bishops before knowing what they may propose, is equivalent to sacrificing the right of private judgment which God has given every man and attributing to a body of fallible men something like infallibility. To oppose without knowing the contents of the Book is equally wrong, for we cannot be so wedded to certain familiar forms of expression that any variation from them may be considered sufficient excuse for us to cause strife and conflict. The issues are much too serious to admit of a too easy acquiescence or a too summary rejection. Where the new proposals are in accord with Truth they may be accepted even when we do not like them. If they are opposed to revealed Truth then there is no other course open to Evangelical Christians than stern and persistent opposition by every means in our power. It may be that the Bishops will propose that the Book be submitted in sections to the Church Assembly; if they do not, then all the error taught—if there be error—will have to be accepted without any power of amendment, and the changes so accepted will be sent to Parliament that cannot amend them. It will be seen that there is a great danger of a Revision containing much that is acceptable as well as a number of matters that are opposed to Holy Scripture may be accepted as a whole for the sake of the good it contains. If ever there was a time when the Christians of England are called upon to use their judgment and to pray God that it may be guided rightly, that time is the present, and the call must be accepted by every man and woman who wishes to see Truth taught by the National Church and the teaching of the Reformation maintained. When the book appears we shall know where we stand, and we hope earnestly that we shall not be plunged into a long and bitter controversy.

Centenary of Islington The hundredth Islington Meeting met this year in the Church House when a very large number of Evangelical Clergy gathered together to thank God for His blessings during the past Century and to take Counsel together as to the future. The Vicar briefly reviewed the history of the century and bore testimony to the great men who had preceded him in the Chair. No one knows when the first Meeting of a dozen Clerical friends was held. It was called to discuss Bible Society problems and the danger of a threatening war. The Meeting expanded until at last it was transferred from Islington to the Great Hall of the Church House. Canon H. A. Wilson, of Cheltenham, gave a description of the struggles of early Evangelicals and maintained that the influence of Evangelicalism in the Church to-day is greater than it ever was. In the past Evangelicalism was debarred from taking any part in the ecclesiastical work of the Church. It gave itself to Missions, and the great Evangelical Missionary enterprises are the fruit of its self-sacrifice. In the closing paragraph of his paper Canon Wilson spoke of the rise of a party that would exclude Evangelicals from the Church—a very real danger that many do not sufficiently appreciate. Sacerdotalism wherever it is found is by its very nature exclusive, and there is no reason to

conclude that if the Church of England be captured by sacerdotalist clergy any room will be found for Evangelicals! The papers on Grace read by the Bishop of Warrington and Cannon Lancelot were reminders that Grace is personal—the fruit of faith—the personal dynamic of God working in the hearts of men. Both speakers repudiated anything like a mechanical view of the Sacraments. They saw Christ doing His work in the hearts and looked upon the sacraments as means, not as ends. The Rev. C. M. Chavasse spoke of the deeds of Christ at home and abroad and surprised some of his hearers by his strictures on certain phases of work abroad. But the paper as a whole had the right ring of personal faith and the faithful presentation of Christ crucified. Dr. Sydney Carter gave a history of the conflict for Truth during the last century and made it plain that Evangelicals had made a great literary as well as personal contribution to the maintenance of Gospel Truth. Mr. Hinde outlined a policy of waiting until the contents of the Revised Prayer Book be known before denunciation and announced his intention of summoning a preliminary conference of representative Evangelicals to consider their duty. The Conference was sent home with the earnest words of the Rev. the Hon. W. Talbot Rice on "Walking in the Truth" ringing in their ears. The whole Conference was an inspiration.

"Rome from Within" We have read a most interesting and informing booklet "The Church of Rome from Within" (Protestant Truth Society 6d.) by Mr. J. W. Poynter one of the best-known contributors on the Roman side to public controversies. Mr. Poynter found relief from the attacks of rationalists in the Roman Church. For twenty years he was a member of that Church and was given an honourable place on its boards. He has been forced by conscience to abandon that Church and to join the Evangelical Church. In this book he tells without bitterness his experiences and we hope that it will have wide circulation. He gives the words of abjuration he had to use and tells us "the convert to Rome commits himself not merely to acceptance of Christian Revelation, but to servitude to a feudal power, and to the denial of much of the essence of modern civilisation." He writes: "it is not individual men or women who are the evil, but the machine." This machine is essentially worldly. He failed "to reconcile Romanism with enlightened candid progress and free spirituality." His account of the present position of Romanism and its methods of propaganda is most informing. We wish that all who think that Rome is only an older type of Nonconformity in England would read what he says and understand the real position. We fear that too many Evangelicals have no knowledge of history or of movements that take place round them. They are content if they are let alone in their own Churches and believe that what others do is no concern of theirs. Rome takes advantage of this and it is well that we should hear from one who knows "Romanism is a far worse thing than popular representation—too often gravely misleading—describe it to the British people; and at the very best it is a system fraught with tyranny, teaching erroneous doctrines, putting forward an inadequate theory of the Church, and of certitude and dangerous to peace and national progress."

Scotland and Anglo-Catholicism Scotland sees at last something that English Evangelicals have long observed. A considerable number of English Schools are under Anglo-Catholic influence. In the past there was no difficulty in sending Scotch boys and girls to English schools for the essential characteristics of Evangelicalism are common to both lands. Now young Scots are sent into a totally different atmosphere and become imbued during their most impressionable years with teaching which runs directly contrary to the standards of doctrine held by Scottish Presbyterians. There they learn that their Ministers are not true Ministers of the Gospel, their Sacraments are of doubtful validity and the Reformation that has done so much for Scotland was a Deformation. Parents learn too late that the doctrines of the Mass, the Real Presence, Sacerdotalism and Auricular Confession have been taught. The whole atmosphere of the schools is directly opposed to that of their homes and the silent pressure of "bad form" makes it very hard for boys and girls to place themselves in opposition to current practices and teaching. Anglo-catholicism is distinctly and definitely

"missionary" in its outlook and seeks by instilling its teaching into the minds of young people to create a nucleus that will serve as the body for future advance. We have known Anglo-Catholic priests to take as a matter of course the departure of their congregation after they have changed the worship of the churches to which they have been appointed. "We have the children and we set to work to build up a new congregation," is their consolation under these circumstances. Scotland now sees the danger and is taking steps to prevent the drift of young people to the Anglo-Catholic schools.

What Anglo-Catholicism Means

The Rev. G. H. Harris who occupies the post of Editorial Secretary in C.M.S. House has written a very striking article in "The Record of the United Free Church of Scotland." This is one of the clearest and best expositions of Anglo-Catholicism that has come under our notice. He says, "It is not unfair to say that a study of Anglo-Catholic literature shows that its followers accept in general the whole current Roman Catholic system, excepting only two items which it finds uncongenial—papal infallibility and the papal condemnation of Anglican Orders." "Two subjects lie at the centre of full Anglo-Catholic teaching and practice; they are the essentially Roman doctrines of the Confessional as a regular and necessary duty for all, and the Mass as a sacrifice for the souls of the living and the departed offered by a properly ordained priest." This puts the matter in a nutshell, and we regret to say that within and outside the Church of England Evangelicals are unable or unwilling to see how the hold of Anglo-Catholicism on the Church of England involves the overthrow of the fundamental doctrines of grace—that pardon is to be obtained from God without any priestly mediator and that the sacrifice of Christ on the Cross can never be repeated. To any candid reader of the New Testament the conflict between the Roman system and the Scriptural doctrine is self evident, and the re-introduction of Romanism in the Church of England means that unless the evil is stayed the National Church will become permeated by beliefs that will make it impossible for any Evangelical to remain within that Church. This is the real danger of the present crisis and that peril has to be faced, if, unfortunately, the Bishops propose Revision in a Roman sense.

Anglo-Catholicism and Reunion

It is generally admitted that the movement for Home Reunion has received a set-back. The Lambeth Appeal is the opinion of many promised much, but those who understood the forces that were at work to make it of no effect as regards Home Reunion, felt from the beginning that it would come to nothing. The exposition of the Appeal by the late Bishop of Zanzibar, who we now know was largely responsible for its drafting, made it clear that Evangelical Churchmen and Sacerdotalists read it in different senses. The breakdown of the movement is due to the influence of Anglo-Catholics. The English Church Union has passed a Resolution condemning the interchange of pulpits, and wishes the "evil" to be stopped. The organs of Anglo-Catholicism write in the same sense, and "pan-Protestantism" is denounced as the great foe to Catholic Union. The eyes of Anglo-Catholics are directed towards Rome, more than even towards the East, and they are determined to leave nothing undone to bring about Reunion with Rome. They admit this. No one step would retard this so much as closer organic union with the non-Episcopalian Churches, and this is one of the main—if not the main—reasons why everything that could be done was done to make of none effect the conferences between Churchmen and Free Churchmen. The veil has been drawn aside and although we are thankful that so many prominent Churchmen are keen on Reunion and are ready to sacrifice much to obtain it, they are restrained by the influence of Anglo-Catholicism, which threatens schism if any steps are taken that displease them. It has to be admitted that the influence of this sect in the Church of England is sufficiently strong to compel the authorities to accept their policy as regulative of their action. As long as this is the case in spite of all Conferences and personal kindlinesses which come from honest and good hearts intent on fellowship, the hopes of the Lambeth Appeal are doomed to disappointment. With wishes that it might have been otherwise, we have to state that from the beginning our columns took this view—a view that has been entirely vindicated by the breakdown of negotiations.

We regret that it should have been so, but it is well that facts should be faced.

Wireless and the Week of Prayer

The invitation extended to the General Secretary of the World's Evangelical Alliance to deliver the New Year Address on the Wireless from the London Studio led to attention being very widely directed to the Week of Prayer. A Press Agency made enquiries concerning the Week of Prayer, and on its own initiative prepared a statement which was broadcasted to the British Isles giving an account of what the Week aimed to do and what it had done in the past. Millions heard for the first time of the world-wide character of the Alliance and what it had been privileged to do in the service of God for promoting Christian brotherhood. The paragraphs subsequently circulated by the same Agency continued the publicity, and this was one reason for the wider observance of the Week of Prayer and the much larger attendances at the meetings. We have always believed that the only real Reunion springs from essential unity in the hearts of God's children and that this unity is best manifested by United Prayer. It has been the privilege of the World's Evangelical Alliance to bring with one accord in one place in every region of the globe those who have their hearts touched by the Spirit of the Highest and desire to thank God for His blessings in the past and to plead with Him, in penitence for their misdoings, that He should continue with them in the future. We rejoice that He has put it into the hearts of those who have the power to make known what the Alliance strives to perform, and that in consequence many thousands flocked for the first time to the Meetings. There is a great yearning for closer fellowship among the servants of God, and with gratitude to God for what He has done the Alliance looks forward to even greater manifestations of the inner unity of the Spirit in the coming years.

Provocative Terms and Unity

A well-known Bishop has asked that provocative terms such as "magic" and "fetish" should not be used by Evangelicals when criticising the beliefs of others. He also said, "The weakness of Evangelicalism in the past was not merely that it was negative in its teaching, but that it was negative in its policy. It occupied itself too often in telling people what they ought not to do and found it extremely difficult to stop them." On the last point we remember we have heard similar criticism directed against the Ten Commandments, and those who use the Ten Commandments do not thereby forget Our Lord's summary of the commandments on which hang all the Law and the Prophets. It would seem that words should be so trimmed that the difference between right and wrong, false and true worship should not be set forth plainly so long as any body of men found it a "help" to them to believe what is radically false. Such was not the attitude of the great Religious leaders of Israel or of Our Lord and the Apostolic Church. In a recent volume certain passages are excised from the New Testament Gospels because the writer believed it impossible that Our Lord should have spoken them! They were too harsh for Him to utter. There is not the least evidence that these passages were not in the original Gospels, and this editing of the Gospels according to taste is on a par with the efforts made to show that things which differ fundamentally are perfectly compatible. Evangelicalism is a positive teaching—it is the definite declaration of what the New Testament teaches and nothing else. The whole history of humanity proves that it is impossible to preach truth without antagonising error. We preach Christ crucified and this is still a stone of offence to those who wish to discover some other means of salvation. But then—the Gospel of reconciliation is not the Gospel that is preached by many to-day! Evangelicals do not rely on negations—their trust is in the living God and in the sacrifice of His Son for the sins of the whole world.

The Second Advent

It has been said that the coming again of Our Lord in glory to judge the quick and the dead has dropped out of the practical belief of Christendom. And yet it was the hope of the primitive Church and finds a very large place in the New Testament. To overlook it is to prove false to primitive Christianity and the teaching of our Blessed Lord. We were therefore glad indeed to read that in Glasgow two very large meetings were held under the Presidency of the Moderators of

the two great Assemblies. The meetings were addressed by the veteran, the Rev. F. B. Meyer and Miss Christabel Pankhurst, who has thrown herself whole-heartedly into a great effort to revive faith in the message of the Bible on this subject. The speeches of the Moderators were frankly outspoken. They acknowledged the difficulties concerning details. The Right Rev. John D. M'Callum, Moderator of the Church of Scotland, said, "Notwithstanding these difficulties and differences the fascination of the subject remained, and those who cherished faith in Christ's speedy return found in it the inspiration of faith, prayer and watchfulness." The Right Rev. Dr. G. H. Morrison—Moderator of the General Assembly of the United Free Church, said, "Speaking generally he was afraid it was all too true, though the Second Advent, like some precious crystal, remained embedded in the impregnable rock of Holy Scripture. The moral and spiritual temper created by that doctrine, which had done so much to animate and energise the early Apostolic Church had been very largely lost." Dr. Morrison has said what we all know to be the case and the reason of the "lost hope" is the prevalent disbelief in the supernatural character of our Faith. Men everywhere are trying to rule out God out of the Creed of the Church. He has ceased to be anything more than a comforting belief regulated by what is known as "Scientific criticism" and "Scientific theory" which is considered to embrace all that can be known. The miraculous has been struck out of the Gospels and the Deity of Our Lord is simply an exaggerated form of the potential Deity of all men! No wonder then that the august mystery of His coming in Glory should be a neglected truth. We know not the day or the hour of His coming. Come He will and we are, if true to His message, to have our loins girt and our lights burning in the blessed hope of meeting Him again. The speculations with which the doctrine has been encrusted are no reason for the abandonment of the Truth revealed in Scripture. If Revelation has any meaning at all the Second Coming is plainly taught in the Bible.

Bolshevism We are in danger of forgetting through oft repetition, that Bolshevism is a "bogey" what it really means. Our forgetfulness does not alter the facts, and the Archbishop of Canterbury did well to speak on the subject from the pulpit of Canterbury Cathedral. His Grace said that the promoters of Bolshevism made no secret of their purpose to root out Christianity. From their own standpoint they were quite consistent. Family life was attacked fiercely. When parents say "my daughter, my son" the words give expression to the parents' view that they have the right to educate their children. The parents' claim to bring up their children must not merely be rejected, but must be absolutely laughed out of court. We must not rest content with the expulsion of religious propaganda from the school, but we must see to it that the school assume the offensive against religious propaganda in the home. "Religion and Communism are incompatible both theoretically and practically." These sentences prove what Bolshevism and Communism strive to effect. They are absolutely anti-religious and openly anti-Christian. And the exponents of Bolshevism in this country are aware of the antagonism and make no secret of their aims. Yet because they are associated with a political and economic theory many good people think that they carry with them no threat to religion. On the contrary they hope by instilling their anti-religious views into the minds of their followers to have a strong body of supporters who will overthrow religion as a preliminary to the establishment of a Bolshevist State that will have the principles of the Soviet to guide it. The geniality of some of the advocates of Bolshevism is no guide to the real character of their doctrines. If once they are accepted we shall see a bitter and determined effort made to destroy the hold the teaching of Christ has on the hearts and minds of our people. The Primate called Bolshevism "a persistent and outspoken foe." So it is in Russia, and the knot of out-and-out Bolshevists in Great Britain are aiming to carry with them those who at present do not grasp the real character of their destructive propaganda.

Christianity and War We hate war and believe that it is the plain duty of all Christians to do everything possible to avoid war. The memories and legacies of the Great War are so fresh that we shudder to recall them. But there is at

present a tendency to consider that the possession of Navies and Armies is contrary to the Law of Christ, and that it is the duty of Nations regardless of the actions of other lands to disband them. We cannot but admire the spirit of many who speak in this fashion. But they do not take a further step and advocate the abolition of our Police and Courts! They, too, are contrary to the Law of Christ, for in a world where the Law of His Kingdom is universally honoured and obeyed there would be no place whatever for any of these institutions. We are strong partisans of disarmament. We believe that it can be arranged by the goodwill of the Nations and that Armies can be reduced to what we may call an armed Police Force and that Navies can be built on the same plan. But as long as the world is what it is to-day no Christian has the right to consider the possession of armed Forces by his own Nation as a crime and the members of these forces to be untrue to their Christian profession. To use armies and navies as a threat to peace is wrong, but to possess them as guardians of the peace and well-being of a State is not only a right but a duty. The Christian Church has a plain obligation in this matter. It has to overcome the divisions that separate it and to promote a right spirit within itself. It must unite on fundamentals and as a united body show itself filled with the Spirit of God. But it can only unite on the basis of revealed truth and use its influence in support of that Truth. When the attempt is made to frame questions such as the justifiability of war as a test of unity, we fear a further division will result. We can foster the spirit of peace at home and abroad and by Evangelism win men to comradeship with and obedience to the Prince of peace. This is the best way to bring about the international atmosphere that will prepare the way to universal peace and disarmament.

An Unpleasant Incident

We have before us a long correspondence which is mainly an attack on the Directors of the China Inland Mission for its supposed sympathies with Modernism! We have read the charges against Dr. Stuart Holden, and they leave us cold. Mr. D. E. Hoste says, in reply to the attack on Dr. Stuart Holden, "Your position is that any one who publishes anything written by a man holding errors, thereby becomes compromised by the errors of the latter." This is a justified reproof, and in this world every teacher quotes from time to time the views of men whose opinions on other subjects he definitely disowns and repudiates. We have no wish to enter into the details of the controversy, and wish to avoid anything that may separate men who are earnest. But it is due to those who have deservedly so high a place in the estimation of the Evangelical public to state frankly that, after reading the entire lengthy correspondence, nothing has come to light which would justify the Bible-loving and Evangelical supporters of the China Inland Mission withdrawing their help from a work that is passing through a time of great trial. The fidelity of the Mission to Evangelical Truth is beyond question, and our confidence in it is unshaken by the facts that have been disclosed in a paper, the spirit of which is unbecoming and its circulation harmful.

A High Ideal

"We pledge ourselves to strive to listen always for the voice of God, to know His Will revealed in Christ, and to do it fearlessly, reckoning nothing of the world's opinion or its successes; and towards this end to think fairly, to love widely, to witness humbly, to build bravely." These words are quoted from the main Resolution of the Toc H. movement, and we trust that they are always before its members. If they are, then the Movement is definitely religious, and is knit together by the highest of all ideals—the following of Christ. The membership we are told is over 10,000—8,000 of whom are in the British Isles. We hear much to-day of the decay of Institutional Religion, and everywhere we see efforts to erect Institutions that aim at being religious. The contrast is striking, and we ask what are the reasons? Toc H. and kindred movements have no definite credal or Biblical basis—they rely for their maintenance on a Fellowship that is brotherly. We also find that most of those responsible for these movements are themselves recognised leaders of the attacked Institutional Religion. Is there a real permanency about these movements? Are they one or other of two things—a union of members of the Churches formed for a particular end, or a union of those who by occasional reunions believe that they are satisfying their religious

obligations? We wish that all Church members would act up to the Toc H. Re-olution, and we are convinced that no one can do so unless his life is linked with that of Christ in inner union. The power to accomplish what Toc H. sets out to perform can only be attained by the brotherhood of the Cross and the fellowship of the sufferings of our Blessed Lord. If this be ever before the minds of the members then the movement will be great and permanent. To us Christians there is only one religion of staying and uplifting power, the Religion of our Lord Jesus Christ, and all who follow Him are within His Church. In so far as Toc H. proclaims this, we are enthusiastically with it.

Sunday Observance We are glad that the Surrey County Council and the Ealing authorities have shown their appreciation of the value of Sunday Rest by refusing to sanction Sunday Cinemas and Games. We do not understand the attitude of many good people who hold that if they are allowed to observe Sunday in accordance with their wishes, nobody should be prevented doing as he or she wished. Therefore, open all cinemas and theatres, remove restrictions on games in public parks, and let Sunday be as free as Saturday for public enjoyment. Without entering into any other point of view they forget that this means considerable work for a number of men and women on the Rest Day, and causes the workers to be separated from friends on the day when they are free to converse and enjoy each other's society. The more we consider the subject the more deeply we are convinced that the sacrifice of Sunday as a day of rest and worship to the cry for more brightness, play and variety will involve a great blow to religious observance. Already Sunday games in the parks have interfered with Sunday School work. Sunday evening cinemas have robbed our congregations of many worshippers, and the more secular the day becomes the less will the obligation for worship be felt. Our Lord on the Sabbath frequented the synagogue. This is sufficient reply to those who hold that none of the Old Testament teaching on the Sabbath holds to-day. For excellent reasons Christians worshipped on Sunday instead of on Saturday, and they brought with them the atmosphere that was associated with the Jewish Sabbath before the Pharisees made its observance burdensome. When we follow the example of Christ we are sure that we are doing the will of God.

Rome and Marriage The public conscience has been shocked by the decision of the Roman Rota that the marriage contracted in the United States with the rites of the Protestant Episcopal Church was null and void, although the marriage took place thirty-one years ago and children were born of the union. The Duke of Marlborough was divorced by his wife and he and his wife married again. Both of them since their second marriages have become Roman Catholics. The result of the decision is that they were never married, and their children born of concubinage are in the sight of God and the Church illegitimate! The ground of the decision is lack of consent to the marriage on the part of the wife—a discovery made rather late in the day. Here we have the Church of Rome overriding the law of the State and the law of God, and claiming to be superior to all other authorities. The action has created even among Roman Catholics a sort of moral tremble. But the man who was brave enough in the columes of *The Times* to express his sorrow, shortly after in consequence of the receipt of a communication withdrew his expressions and submitted himself to the judgment of the Church of Rome. His letter was at once abject and a proof of the disciplinary action of Rome, which demands the surrender of conscience, intellect and soul to its claims. Rome is not merely a Church—it is a state that claims to be a super state with the power of overriding the enactments of constituted authority.

A Strange Assertion A German writer reviewing the condition of religion in France sees a drawing together of French Protestantism and Roman Catholicism. He says it is impossible to form an Evangelical Alliance in France. This is the measure of his knowledge, for before us lies the Week of Prayer Programme in France for 1927, issued by the French Branch. A little group of German Lutherans are active in endeavouring to promote an alliance between Rome and themselves. They are few in number, and their spokesman is Herr Heiler,

whose position approximates that of Anglo-Catholicism. Accordingly he is hailed in England as the prophet of a new era by those who share his views, and possibly in France there is a small group of similar tendencies. Our knowledge of French Protestantism proves that there is no weakening of its hold of the principles of the Reformation. It has its weaknesses—as every Church has—but it has never shown any departure from the fundamental Protestant position of the right of unmediated access to God, of private judgment and justification by faith only. We regret that the eccentricities of the few in Germany and France should be widely advertised as if they represented the whole body of Protestants.

The New Scotch Moderators The Church of Scotland has chosen wisely in nominating Dr. Norman Maclean as Moderator of the General Assembly. Dr. Maclean is an orator of distinction, a writer of weight, a large-hearted man who is wholly devoted to the service of God. His name is a household word in Scotland, for his burning words and gracious personality have won for him a place in the hearts of his fellow-countrymen who desire to see the extension of the Kingdom of God. Many will remember his speeches at the World's Evangelical Alliance Conference held in the Church House. The United Free Church has nominated as its Moderator the Rev. Dr. James Weatherhead, who has an excellent record as a Parish Minister and a statesman who commands the ear of the Assembly. The Free Church has nominated a working missionary in Africa as its Moderator, and the Rev. Alexander Dewar is a symbol of the deep interest taken by his Church in Foreign work.

Sunday Secularisation We congratulate Sir George King on the resolution he moved in the Church Assembly on the growing secularisation of Sunday. The Assembly showed itself unwilling to censure the Ecclesiastical Commissioners for their action in permitting Sunday games. We regret that it took this line, but are thankful for the tone and character of the great majority of the speeches—especially for the outspoken utterance of the Bishop of Durham, who sees clearly that a secularised Sunday means the paralysis of the work of the Church. The Ecclesiastical Commissioners have struck a heavy blow at the observance of the Lord's Day, and have given a much-regretted lead to other public bodies that have not their responsibility.

1927

I asked the New Year for some Motto sweet,
Some rule of life by which to guide my feet,
I asked, and paused, HE answered soft and low:
"*God's Will KNOW.*"

"Will knowledge then suffice, New Year," I cried;
But ere the question into silence died
The answer came: "Nay, this remember, too,
God's Will TO DO."

Once more I asked, "Is there still more to tell?"
And once again the answer sweetly fell:
"Yea, this one thing, all other things above—
God's Will TO LOVE."

From a North Shields S.S. Scholar to her S.S. Teacher.

How blessedly true—"A little one shall lead them."

World Mission Notes.

China No one who has followed recent and contemporary events in China can be free from anxiety. The situation as far as Missionary work in great areas is concerned has gone from bad to worse. Mission Stations have had to be abandoned. Missionaries have had to leave their posts and looting has been wide-spread. It is easy to say that the Missionaries are the victims of their citizenship in foreign lands and that the hostility to them is not religious but national. We wish we could adopt this view. There are cases that fit in with this diagnosis—there are many others that do not. The Chinese mob that is all powerful during times of disturbance has its anti-foreign and anti-Christian temper fanned into a flame, and the discrimination is not made. Not since the Boxer movement have the workers for Christ been faced by so many and grave perils, and as the number to-day is three or four times greater, and the work more wide-spread, the anxiety felt in England and America for the seven thousand Foreign Workers is great and natural. In a situation that changes from day to day, it is impossible to write in detail, but in Southern and Western, as well as in Central China there is a very general forced abandonment of the ground that has been occupied.

The Power of Prayer Mr. D. E. Hoste in his New Year Message to the supporters of the China Inland Mission emphasises the duty of persevering, prevailing prayer for Mission blessing. "One thing is certain, the more we wait upon God in intercession, the more will we feel the constraint of the Spirit to do so." "Whilst we thankfully appreciate all that is being done in faithful, persevering prayer by our friends and fellow-workers both at home and in the field, we believe that more is urgently needed." We entirely agree. China never needed our prayer as she needs it to-day. We know not the strength of the forces that are working against the Gospel and it may well be that the country is in the designs of the leaders of revolt about to be closed to Foreign Missionary effort. God can prevent this and will if we all unite in prayer to Him. We are not in the secrets of the Eternal, but we know that He hears and answers prayer, and can make the most unlikely situation an opportunity of extending His Kingdom. May it be so in China.

Some Results of Persecution Greater sympathy for China Missions has been roused and one London Meeting during the Week of Prayer sent a telegram of sympathy and prayerful concern for our brethren and sisters in Hankow. There the danger has been exceedingly great. Then in many places the whole control of Missionary work has been handed over to the Chinese workers and in instances the Missionaries on the spot have placed themselves under the orders of their Chinese colleagues. Time can alone prove whether their Chinese brethren have or have not the capacity to discharge the new duties for which they are responsible. The Chinese are inheritors of an old civilisation and are gifted in many respects, and the seed that has been sown by the Missionaries may in the Providence of God have been so blessed that the Native Church may be able to go forward and advance without foreign help. If this be the case the apparently premature transfer to the Chinese may be a great blessing. It certainly is a great experiment and an act of faith which has possibilities beyond our power of discernment. We may be sure that God is with all who love Him in China.

Nationalism and Missions We are unwilling to attribute to certain prominent Chinese Christians the motives now so freely assigned them. The double motive of a passion for Nationalism and a passion for the Gospel exists in many Chinese minds, and a number of the Missionaries sympathise with it. Possibly some of the Missionaries have become ardent Chinese politicians and have fomented Nationalism. There seems to be some evidence of this. It is always a pity when good men think that by the alliance of secular aspirations with Christian aims they are more likely to reach the hearts of the people. It is always wise for a Missionary to stand outside politics. They are not his "job" and he generally finds

it easier to sympathise with than to guide these movements in a right direction. Nationalism has a lot of explosive material in it, and so one can foretell how it will eventuate. It brings out the good as well as the bad in men, and in China we have many proofs of this. We are thankful that the great majority of British Missionaries stand outside this political intrigue.

Lord Inchcape on Missions We regret that Lord Inchcape should at a time when his fellow countrymen are in danger in China have made a bitter attack on Missions in the Orient. He approves of Medical and Philanthropic missions, but he is opposed to any attempt to interfere with the old Creeds of India and China. He is apparently ignorant that the Indians and Chinese abandon their own beliefs and are turning to materialism. It is a question of Christ or nothing. Probably he is right when he thinks that hatred for the foreigner may be whetted by hostility to a Foreign religion, but this is no reason why he should denounce Missions of the Cross. The Missionaries as a body act prudently and refrain from showing disrespect to the religion of the people. They strive to understand their point of view and show how in Christ they can find all and more than they found in their old faiths. There are very many more foreign traders than Missionaries in China, and we do not think that the mobs and Nationalist Bolshévists have differentiated in their favour. When Lord Inchcape writes on economics and business he is an authority. When he discusses Christian Missions, his business position gives him no special grounds for dogmatism that ought to be followed. We repeat that he chose a time for his speech when it might possibly have been used as a weapon of attack against the Missionaries.

The Rev. W.Y. Fullerton Mr. Fullerton is about to resign his post as Secretary of the Baptist Missionary Society. He leaves his colleagues with regret and they part in sorrowful sympathy with him. Mr. Fullerton has unique gifts. As preacher and advocate, as Evangelist and administrator he has very few equals. He sees right into the heart of any subject he discusses and his wisdom is only equalled by his desire to advance the Kingdom of God. He is shrewd and tender hearted, far-seeing and able to concentrate on detail, he can conduct an Evangelistic Mission and expound Missionary policy with the ability of a statesman. Such men are a great gift of God to His Church and we look forward to Mr. Fullerton on his freedom from the cares of office devoting his strength to the many interests he has at heart. Of one thing we are sure. As long as God gives him strength, he will give himself entirely to His service.

The Uganda Jubilee Time flies. It scarcely seems possible that fifty years have passed since Stanley wrote and the C.M.S. answered his appeal and sent Missionaries to Uganda. And the time seems all too short for the marvellous work that God has done in that country. Bishop Willis compares the country in 1877 to a pool full of life and largely covered with sea weed. To-day the darkness has been dispelled, the life moves in a different manner and the Cross has won victories beyond the hopes of those who first preached the Word in that land. A settled ordered life takes the place of pre-Christian paganism. African and European work together for the good of the country and Uganda is a model land showing what an African state can become when Christ grips the hearts of its people and they are ready to respond to His call. We thank God for the noble record of a great endeavour and praise Him for the blessings that He has bestowed upon His workers.

What has been Done Three hundred Missionaries have laboured in Uganda during the past half century. They began with nothing, but they brought with them the Bible in English. A brilliant Irish Scholar, George L. Pilkington, translated it into the language of the people. The Missionaries won confidence after a period of severe persecution and in every department of life the advance has been wonderful. Commercially Uganda has become an Empire asset, educationally her people have been trained to read and write and in industrial affairs, medically the Hospitals supply the needs of the populace, and spiritually the Uganda Church has become a great Evangelistic agency supporting its own Missionaries to the surrounding heathen.

Here we see the blessing of Unity. There has been only one Church in the country, and this has been able to develop in accordance with a definite policy controlled from a single centre. The Church leaders are keenly alive to the importance of preserving Bible Truth and Evangelical teaching. They have shown their devotion to the Faith by their steady resistance to anything that might bring them in danger of the infection of Anglo-Catholic teaching.

The Response to the World Call It is already plain that the response to the World Call issued by the Church of England has been disappointing. We do not think that interest in Missions has decayed in that Church. On the contrary it is greater than ever. But the Church is divided, and there is a feeling that it is unwise under existing conditions to entrust control of funds to any Central Body when the cause of Foreign Missions is at stake. It is true that the Missionary Societies support the Appeal, but the official central connection, and the avowed belief that the response would do much to kill what is known as "party spirit," have not awakened confidence. On the other hand the Appeal has been made at a time of very great money stringency, when many who would give are unable to subscribe. The Missionary Societies are still independent, and no one need be afraid that any money given to them will be misapplied.

The C.M.S. Appeal The present financial position of the C.M.S.—the greatest of English Missionary organisations—is most serious. Unless it receives £150,000 more than in past years before the close of its accounts in March, retrenchment will be inevitable. Accumulated deficits have been a drag upon its enterprise. It has received more money, but the cost of maintaining the work has increased beyond the expansion of income, and in consequence it has had to contract its operations. It would be a calamity if this great society had to withdraw from ground hardly won, and to leave stations where God has been blessing. New supporters are needed, and unless these be forthcoming retrenchment will take place. The object lesson of Uganda and its progress are the best advocacy for the C.M.S. in its anxious days.

Dr. Mott on Tendencies in the Orient Dr. Mott has written an article in "The International Review of Missions" which is vaguer than most of his utterances. He has been in the East seven times, and is a trained observer. In Asia he finds almost everything in a state of flux. "As one studies the implications of the present anti-religious movement in China, one is almost constrained to add to these (literary, political and industrial revolutions) what is tantamount to a religious revolution." This is a striking utterance from such a man, and deserves to be noted carefully. He finds in Asia, as elsewhere, "an alarming tendency of lowering or letting down of moral or ethical standards." All ethical systems are relaxing their hold on the peoples, and in China there is the "chilling and devitalising influence of the Soviet anti-religious propaganda." These and other trends naturally cause anxiety.

The Hopeful Aspects Constructive forces are drawing together even in purely business circles for the evolution of better international relations. "The various indigenous Churches are being drawn together in a genuine spiritual unity, and in some cases the foundations of nation wide Christian Churches have already been laid. "Co-operation has extended all along the line." It cannot but be that this unification of the Christian forces of Asia will greatly help to counteract and overcome many of the divisible influences to which attention has been called, and to guide into largest fruition the movements and forces manifested or liberated in connection with other trends. "The dim future, in the opinion of some, has the best days for Asia—in his views the near future holds the best days. The power of any nation lies in its expectancy." Asiatic lands will not drift into peace and goodwill. They need guidance, and especially their youth must be captured for the highest ideals and the most unselfish causes. We are at one with Dr. Mott in this, but we have doubts as to the result of the methods that have been used to capture the Chinese student class. Much of the news from this class is most disquieting. At all events the present condition of the oncoming generation in Asiatic schools and colleges is one that makes a call upon the highest Christian statesmanship.

Education v. Evangelisation There is not a missionary statesman who has not to face the great problem of education in a policy directed to secular training as the main work of schools and colleges. Owing to the changes in the law in China and India the opportunity for making religious teaching the chief basis of training has passed. We ask how far has the policy succeeded in producing Christian leaders who place Christ before everything? How many of those who are foremost in revolutionary movements and have abandoned all religion were trained in Christian Colleges under the old system? If the old privileges have led to failure on a large scale what is to be expected from existing conditions that make it difficult to give direct religious teaching to students? We are not in a position to answer these questions which are being asked by thoughtful friends of Missions. It is not easy to arrive at conclusions based on a very wide exploration of the facts.

Evangelisation v. Education We can never forget that the method of Our Lord and the Apostles was that of direct Evangelisation. The Christianisation of life began by preaching the Gospel and the regeneration of those who accepted the message. They went forward with the task and won others to Christ. That can never be abandoned or made secondary in the Mission Field, and it has seemed to many that the future education by Mission Funds in the Orient should be directed mainly if not entirely to the children of the Church—the training of the second or third generation of Christian children in the Christian faith and the welding together the elements that will compose a strong future Church. In this way the practices of the past that have led to blessing and consolidation will be maintained and the idea of regeneration by secular knowledge will pass away. The States are now undertaking responsibility for secular training and the restrictions imposed on Missions that accept state grants are such as to restrict their usefulness as a means of religious propaganda.

The Jew in America One of the outstanding facts of American religious life is the attitude adopted by many American Churches to the Jew. He is not considered open to evangelisation. Churches that are so keen in Evangelising the Nations of the world do little or nothing to bring the Gospel to the Jew. It seems as if the Jews are considered to form an elementary Christian Church with possibilities of development. We have seen something similar among Christian folk in our own land. The reason is not far to seek. There are to-day in New York one million and three-quarters of Jews. They are a people of great financial, social and political influence. We are told that eighty per cent. of them have ceased to be "observant" Jews. "They are religiously adrift." No wonder that earnest Christians are searching their hearts and minds in the presence of this situation and we are glad to find the Rev. J. S. Conning, who is Superintendent of Jewish Evangelisation (Presbyterian), writing in the *International Review*. "To leave them out of our missionary programme is unthinkable. For their sake, for our own sake and for the sake of the world we must in this time of change give ourselves whole-heartedly to the task of winning them for Christ."

The Condition of Spain The World's Evangelical Alliance in close touch with the Spanish Branch is watching carefully events in Spain. Conditions are far from normal and difficulties in Evangelical work are increased by the present state of the law—which means that the Directory governs as it wills. There has been little open illegality on the part of the agents of the Directory and a number of cases await trial before the Courts. Rome is making a last great effort to maintain its hold on Spain as the one country where the Vatican can control the whole political life of the Nation. And the grave danger to Evangelical work lies in the fact that the Directory may, to secure Roman support, act against the law to the injury of Evangelicals. If such action take place we hope to be able to take steps to bring it to the notice of liberty loving people. It has to be remembered that the profession of Evangelicalism always involves hardship and suffering in Spain. That is inevitable in a country with its traditions. What we have to guard against is the improper action by the State in suppressing Evangelicals and in denying them the protection afforded by the Law. To say more now would be imprudent.

Books Worth Reading.

BORDEN OF YALE. By Mrs. Howard Taylor. (London-China Inland Mission and R. T. S. 7s. 6d.)

In reading this impressive record of a consecrated life one was inevitably reminded of Dr. Arthur Jackson who laid down his life for China's sake, fighting the plague in Manchuria. In both cases there was the same whole-hearted Evangelical outlook, the same buoyancy of spirits and love of adventure, the same simplicity of faith in the Risen and Returning Redeemer. Each was cut off at the very beginning of his missionary career. Jackson died at 26, and William Borden was 25, when he died in Cairo.

His life was shaped under God by the three outstanding influences of parents, schoolmaster and pastor. His godly mother's influence was specially strong. The chapter on his school life gives a fine pen-picture of his great Headmaster John Meigs. "the Professor." And there were other things the boys could never forget, among them the Professor's utter simplicity and truthfulness and his hatred of anything mean and underhand. They remember that he never stole upon them unawares, but that always his heavy footfall—every ounce of his great frame telling at each step—resounded through the corridors as he approached; but in the memory of that sound they find their most vivid impression of what is meant by the hatred of sham, subterfuge and unfairness. That he must have been a boy of exceptional physical and mental powers is seen in the fascinating chapters "Round the world" in which his keen eye for the interesting and the salient features of strange scenes, and his powers even then of effective description are clearly seen.

The things he witnessed in India helped him ever afterwards in his decision to be a missionary and to devote his great gifts and his great wealth to winning souls for the Master.

All his college days this was his chief interest. Keen student, fine athlete with a happy sunny disposition that made him a welcome guest in every grade of society, he was above all a winner of souls since the day in London, July 2nd, 1905, when at Dr. Torrey's invitation he with others stood up publicly, and dedicated their lives to Christ. No passing emotion this—he did it deliberately and finally. He learned the need of taking up the Cross *daily*, not once only and then laying it aside when it grew irksome.

His love for the scriptures, his regular habits of Bible reading and prayer, his downright common-sense and his intense love for souls, these are some of the open secrets of a fragrant and noble young life, a life which must leave abiding impressions for good upon all who read this finely written biography by Mrs. Howard Taylor.

J. C. L.

EPHESIAN STUDIES and COLOSSIAN STUDIES. By Bishop Handley C. G. Moule, D.D. (Thynne and Jarvis, Ltd. 3s. 6d. each, net.)

We give a hearty welcome and send-off to these attractive volumes, which are reprints of Bishop Moule's Expositions, which are founded on a thorough study of the original text. All through they are full of sound scholarship, and directed to the edification of the reader in truth and love. They should be on every bookshelf. If the Churches would pursue the quest for Unity after the fashion of Chapters nine to twelve we should soon be in the midst of a spiritual revival.

Further volumes from Messrs. Thynne and Jarvis include, THE ANGLICAN VIA MEDIA, by Rev. C. Sydney Carter, M.A. Litt.D. being studies in the Elizabethan religious Settlement, refuting the fiction that the Settlement was conducted on Tractarian lines, a volume which should be in all Theological Colleges (3s. 6d. net); EVANGELICAL BY-PATHS by the Rev. Alfred Lendrd Hunt, M.A., containing hitherto unpublished incidents of the Evangelical Revival, with some valuable biographical details (3s. 6d. net). In poetry Messrs. Thynne and Jarvis send us two volumes; "A Collection of Sacred Poems," by E. Lispchild Hurrell, (1s. 6d. net), and "Life and Complete Works of Michael Bruce," the Poet of Loch Leven (4s. net), also A MESSAGE FOR EVERY DAY—Daily

READINGS FOR A YEAR by Dr. J. R. MILLER (3s. 6d.). Many find Dr. Miller a great spiritual help. And these daily readings are the cream of his writing. The sentences are short and crisp. The teaching is Scriptural and the passages quoted are just those that will linger in the memory and aid the devout to love God more and serve Him better.

THE STOCKHOLM CONFERENCE, 1925. Edited by G. K. A. BELL, Dean of Canterbury. (Oxford University Press. 12s. 6d. net.)

This well-packed and printed volume is the official record of an International Copec, interesting and instructive to those who attended, and directed to the subject of the application of Christian ideals to human relationships. The Conference received a benediction from the *Church Times* which should be sufficient to reveal its truly œcumenical character. The World's Evangelical Alliance was not officially represented, which some have criticised, but neither is it to be officially represented at the World Conference on Faith and Order in Lausanne next August. This is not because the Alliance does not wish well to all attempts to co-ordinate the Christian Churches, with which it loyally co-operates on the basis of Truth and Love. It is rather because the Alliance believes that the true reunion is to be found in the closer fellowship of all the Members of the One Body of which Christ is the Head, and has steadily worked to the consummation of that ideal; the central petition of the Intercessory Prayer of Our Lord "that they all may be one," and the only Scriptural "Faith and Order," which transcends all human schemes directed to organisation, and by following the Divine plan and programme manifests unity in diversity. Stockholm accomplished much good, the final value of which can only be judged from its after effects, but it should be borne in mind that these successive Conferences are in danger of stressing the social implications of Christianity at the expense of fulfilling the Divine Commission—"Go, and preach the Gospel." To win men to Christ is to bring about the greatest and grandest reunion which can be contemplated, and in fulfilling this ideal the disciples of old became known as "these men who have turned the world upside down." We do not need to wait to bring about an understanding between Churches which were never intended to unite or to be united to usher in a spiritual revival. The key to this is St. John 17. Its lock is the human heart. The Dean of Canterbury has accomplished his task as we should expect, and the volume can indeed be included under the heading of "Books Worth Reading."

THE CHRISTIAN MINISTRY. By J. B. LIGHTFOOT, Bishop of Durham, 1879-90. (Thynne & Jarvis. 3s. 6d.)

We welcome this cheap reprint of a classic that has remained unanswered because it is unanswerable. Since the date on which it was published no additional light of any value has been thrown upon the origins of the Christian Ministry, and all that has come to light supports the contention of this book. In the controversy that will soon be upon the whole Nation the fundamental problem to be solved is: "Is there a Sacerdotal caste in Christianity that has the power by the consecration of the elements in the Holy Communion to attach permanently to them the presence of Christ?" That is the core of the problem, and all who read the arguments of Bishop Lightfoot with the wealth of learning in support of them, cannot avoid seeing that Apostolic Succession is at once a myth of the Church and an unscriptural tenet. We sincerely hope that all Ministers of Religion as well as the educated Laity will not only buy but study this admirable volume. To praise it would be impertinent. It stands in a class apart among writings on the subject. It has been assailed, but never refuted.

THE PURPOSE OF PRAYER A STUDY FOR YOUNG PEOPLE. By W. MELVILLE HARRIS. (National Sunday School Union. 3s. 6d.)

There is much that is excellent in this beautifully printed and well-written book on prayer. It has the right spirit and is evidently intended for wide circulation among young people. The President of the Sunday School Union commends it highly and says it will

prove to be permanent in value. We have found many passages that are most stimulating, we have been struck by the admirable appositeness of the quotations and its emphasis on the practice of Our Lord. Its main stress is rightly placed on the privilege of prayer as soul communion with God. "The man who prays is all the time weaving into the common earthly substance of his everyday life spiritual strands that will give it a beauty it must otherwise lack. He will, in co-operation with God, be building up a nobler self. This is God's purpose in our making, and in endowing us with the power to pray." All God's work in, and for us is to enable us when consecrated to His service to bring forth the fruit of the Spirit. Of this there can be no doubt and the prayer life is one of the greatest of our helps and privileges.

It is when we come to the efficiency of prayer that we find the writer vaguer than we think Holy Scripture warrants his being. We all know that the Bible is an Eastern Book and that Our Lord brings home truth to the mind and heart by using metaphor. But He never leaves His disciples in doubt as to the efficacy of prayer, "Believing ye shall receive." There is much more in prayer than the subjective influence on the mind and character of the man who prays. We believe that Our Lord taught that God the all-wise and the all-loving too, hears and answers the prayers of His children for physical as well as for character blessings. We are convinced that intercessory prayer for others is heard and answered. It is not enough to say, "You can open the way for God to do what He wants to do. Prayer cannot change God's purpose, but prayer can release it." Certainly the way must be kept open by prayer, to give God the opportunity to do what His wisdom and love want to do. We feel as we read parts of this book that the writer imagines that God is the Prisoner of His own laws. He is not. We cannot understand how God answers prayer, but when we pray as His Son taught us, we can trust Him to give what He knows to be best irrespective of our conception of limitations that we seem to discover by the working of the laws of Nature. "Is anything too hard for the Lord?" is still the soul response of one who believes that God is greater than the Universe He has created and is an over-ruling Providence—a Person who still lives to help those who trust Him altogether.

All books for review under this heading should be addressed to the Editor, "EVANGELICAL CHRISTENDOM," 19, *Russell Square, London, W.C.*1

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